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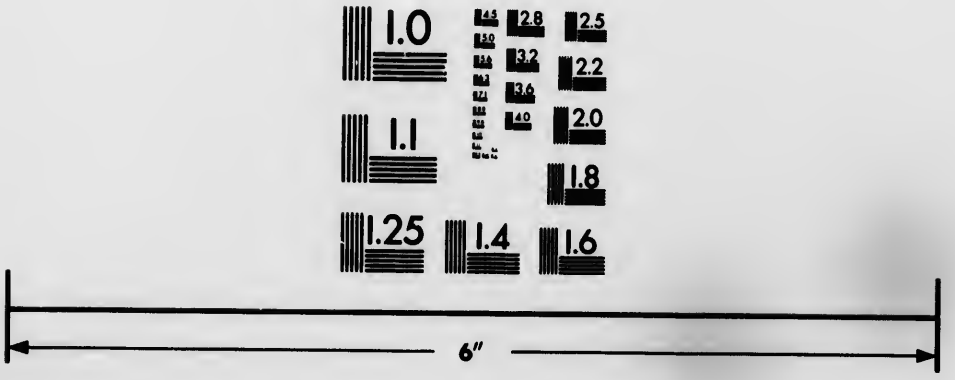

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THE

CHURCH OF ENGLAND

IN

NEWFOUNDLAND,

No. 2.

CONTAINING

A STATEMENT AND REPLY OF

THOMAS E. COLLETT, ESQ., J. P.,

A BRIEF REVIEW OF PROCEEDINGS CONNECTED WITH THE

CLERGY AND CHURCH IN THIS DIOCESE

DURING THE PAST FEW YEARS,

AND OBSERVATIONS AND ADDITIONAL EVIDENCE IN CONFIRMATION OF THE FORMER

STATEMENTS

AND IN REFUTATION OF THE ATTACKS UPON THEM.

ST. JOHN'S, NEWFOUNDLAND,

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PREFACE.

It is only a few months since, that the publication of "The Church of England in Newfoundland" awakened the attention of Churchmen to a few of the inroads attempted to be made by the Church Authorities and some of their subordinates, upon that degree of spiritual and mental and social freedom of the Laity, which the Holy Scriptures sanction, and happily the Rules of our Church also, permit.

The means charged, were, the unjust and arbitrary refusal of the Sacraments of the Church—the extortion of money, even from the poor, by means of such refusal—and the novel introduction of symbols and forms indicative of doctrines not Evangelical.

The proofs adduced, were several original letters of the Clergy, and sundry Declarations and Statements of parties concerned in, or witnesses of, the transactions in question.

Attempts have been made to meet these charges by denials of some circumstances, by quibbling statements of others, by legal opinions containing neither law nor fact, and by evasive explanations of a clerical phraseology in the Letters, apparently calculated when written, to admit of divers interpretations, did not the concomitant acts and deeds of the parties furnish the best illustration and evidence of their true meaning.

A full seasoning of personal vituperation has been also supplied by the Tractarian party, to disguise their lack of argument and fact. Like the malicious Quaker, they have said, "Friend, I'll not strike thee myself, but I'll give thee an ill name, and then perchance others will dispose of thee."

The following pages embrace, it is believed, decisive confirmation of all the controverted facts contained in the first number of "The Church of England in Newfoundland," with further evidence bearing on questions of doctrine and ceremony which cannot be gainsayed. "Out of thine own mouth will I condemn thee," has been said by authority more exalted than that of a High Church digni-tary of these days, and certain it is that however unpalatable may sometimes be the productions of former incautious avowals to the party concerned, still when they are clear and unmistakeable, no evidence of the objects and intentions of the will, and of the mind of the individual, can be more convincing—except that of *his acts*—when both concur, they are conclusive.

Abundance of such testimony will be found in the following pages: but as the maintenance of sound and honest Protestant principles and not a personal warfare is the object of this publication, a mass of facts and evidence bearing upon the principles in question, but which might evoke personal feeling, has been withheld from publication, at least for the present.

BEAUFET, FEBRUARY 11th, 1854

A Pamphlet bearing the Rev. W. K. White's signature, and published under the direction of the Committee of the Newfoundland Church Society, has just found its way to this remote place, though published some time since; and finding therein not only many perverse and dishonest representations, but also, gross falsehoods, I deem it my duty to offer that proof to the contrary of the latter and those explanations of the former which I hope may prove satisfactory to the readers of the "Church of England in Newfoundland," and the members of the Church generally. I have, in the first instance however, to acknowledge Mr. White's approbation of my advocacy of the Church Society prior to the date of the charges made against him in the Pamphlet, "The Church of England in Newfoundland,"—those good offices would still have been continued upon my part had not the Lord Bishop, together with such of his Ministers as carried out his commands, insisted upon enforcing them by means alike contrary to Holy Scripture and to justice.

In the commencement of Mr. White's letter he asserts that, until August last he never saw the "Depositions" referring to his conduct. If he mean that he then first received notice of such charges, where was the necessity for the Bishop's investigation nearly three years ago? Had he so soon forgotten my letter addressed to him, of October 1849, and now published by him for the first time, which certainly demands as it now receives my thanks?—(Vide Appendix, No. 1.)

In the second paragraph of page 5, Mr. White says, "I have invariably, both in public and private, disclaimed any payment for baptism." Then I would thank Mr. White to inform me why, among other such fees, he condescended to pocket my two dollars for christening my son Henry in 1847, besides the fee for churching Mrs. C.? Neither can I discern that nice difference pretended, of refusing baptism unless a certain payment is made or engaged to be paid before it is conferred, and yet professing to refuse payment for baptism, —the Blacks upon the coast of Africa referred to in his let-

ter, paid what they deemed reasonable and could afford, therefore were far more justly treated than their white brethren in Beanfet. Mr. White says at page 10th, "Mr. Collett knew that I had, from the very first, done my utmost to put them (the pews) down and make every sitting free." Now I knew no such thing; that it might have been his wish to destroy the pews is likely enough, and that he did destroy the free pew granted by the Parishioners for the perpetual use of the *Teacher of the Colonial Church and School Society, is quite true*, and never yet has another one been granted in lieu thereof; so that that gentleman at the present moment has to seek a sitting where he can find one; but that it was ever Mr. White's wish to make any thing *free* where the Church is concerned appears unlikely, and the whole of his conduct goes far to prove the contrary. So far from Mr. White not having any Reports of the Church Society in 1849, as he asserts, I have, and can produce one presented to me by him during that year, bearing his name and compliments thereon. In the same page he says:—"The parents of the children never once sought the rite at my hands," alluding to Richard Collett's and Samuel Masters' applications for baptism of their children. Mr. White here refers, also, to my application for baptism of the child of the former, March 23d, 1850, as though I was the only person present, which was not the case, being accompanied by Richard Collett, the infant's father, when as is frequent if more than one party waits upon another, one only was spokesman, and I addressed Mr. White, my son being present assenting, and quite ready to reply to, or answer any questions put to him, but none were, and therefore, as is stated in his Declaration, the plain, blunt refusal stands fully proved, and Mr. White endeavours in vain to quibble himself out of it; Richard Collett's child was brought to St. John's, and there christened by the Rev. C. Blackman.—(Vide Appendix, No. 2)

In Masters' case, (in whose Declaration there is a mistake of 8th April instead of 6th January) Mr. White acknowledges his having bound himself by his signature to pay ten shillings, which was before his *first* child was christened by him, and the second one which he also refused, was baptised by the Rev. Mr. Peach, Wesleyan Minister, as well as the third; yet Mr. White fraudulently meets the charge of refusing to baptise the *second* child by palming off his incorrect entry of the baptism of the *first* child. How is it that Ingram's case has not been attacked! The refusal to christen his child was made *in the Church upon the Sabbath-day, in presence of the Godfathers*

and Godmother, and can be proved by other parties who heard Mr. White's refusal? Is it from this publicity, or because such a refusal might subject Mr. White to punishment by the Canon Law, which if put in force by the Bishop, might cause Mr. White's suspension? Or is it, because Ingram could neither be cajoled or intimidated, as by most unworthy means others have been? I can but smile at Mr. White's attempt to damnify the credit of two of the declarants in the late Mrs. Kirby's case; although some truth may be attached to the name of the Cove alluded to, where they resided, it may be well to state, that *that* name arose from parties who resided there many years before the present parties did, and even allowing that a Tract may have proved beneficial to the juniors of a family, it cannot and will not justify Mr. White in his supposed advantage over the parents, who at all events have never yet had an Affidavit filed against them requiring their being bound by securities to keep the peace towards their neighbours, as the Rev. William Kepple White has, and that only a few weeks since. The remaining declarant (Mrs Beadle) he has not dared to cast any reflection upon, well knowing, I presume, that every Minister who has visited this Bay for the last thirty years, would defend her from imputation, and to whom he must ever feel indebted for the charitable color of his conduct as stated in her declaration.

There is evidently an error in a date in Kirby's declaration, but of so trifling a nature as scarcely requiring the correction, of 1848 for 1849, which error arose in mis-copying the Register, in all other particulars regarding the child it is perfectly clear; the child referred to having been extremely ill was privately baptized in Beaufet, being of course only one portion of the ceremony, but being refused the completion caused the conveyance of it to Burin, where the remaining portion was performed, as proved by the Rev. Mr. Harvey's letter; as regards Kirby's mistake in the name of the officiating clergyman, there being three then in Burin besides the Bishop, let Mr. White make the most of it. This division of this service, by the bye, is not as discreditable as the division of a marriage service in the church of this place by Mr. White, when the bridegroom, in the middle of it, was required to place the ring and fee upon the book, and unfortunately for him having but one dollar, the Prayer Book was closed, the ceremony broken off, and himself dispatched for the remaining three dollars, and he was obliged to return up the Bay to borrow or procure as best he could, and after some day

or two returned to complete the ceremony, of which for common decency's sake, even an earlier celebration was necessary. In reference to the evidence of the three parties proving the refusal of the Holy Communion to the late Mrs. Kirby, is it to be considered false because Mr. White asserts it so? at the same time he is only capable of adducing statements of two persons who were evidently absent on each occasion referred to by the declarants, Mrs. Bondle and Charles Tulk, while one of Mr. White's witnesses, Mrs. Burton, dares to state that he, Mr. White, "never asked hir to confess hir sins, or denied giving hir the Sacrement *if* she felt a desire to receive it." Such a declaration deserves no further comment, and I feel sorry that the mother of the Teacher lately appointed by Mr. White for the Board School (started in opposition *even since the arrival of the worthy Teacher under the Colonial Church and School Society)* should ever have affixed her mark to such a specimen of her son's composition. Mr. White remarks in the N.B. of his certificate, the absence of any person authorised to legalize his document, but had I been at home I must inform him I should have required something more consistent with probability before my name would have been attached thereto. At foot of page 14, "The Lord Bishop publicly investigated the grave charge, and found it to be as I knew it was, utterly false." All this certainly reads very fine—his Lordship investigated the charges, *yet not one of the declarants of them* was examined! Some other parties were mustered up who proved what? that Mr. White had conferred some kindness upon the deceased, or rather towards her funeral. But the Declaration of Mary Tulk now published, (vide Appendix, No. 3) is further confirmatoy of the original charge.

"The candle story," as it is jestingly designated, as though of no significancy or consequence, at page 16, in which I fully concur with Mr. White should be "more particularly explained," commences with falsehood, as usual—"that Mr. Collett presented six pairs of candlesticks, and with his own hands assisted in fixing two on the pulpit, two on the reading desk, and two on the communion table. The table being small I sometime after removed them from it and placed them on brackets fastened to the wall over it, and there they have remained since." I did not present six pairs of candlesticks, and the pillar candlestick with two branches which I did present and affix to the Communion table was therefrom removed by Mr. White and affixed to the frame from which the prayers and lessons are read and there it has ever

since remained. Again, "In 1851, as the Bishop was expected at Beaufet the Church was cleaned up, the ends of candles which had grown dirty in the sockets throughout the Church, were removed, and clean candles put in their places." That all the ends of the candles throughout the Church were removed is perfectly true, but that clean ones were put in their places is equally false; there were two new candles placed over the Communion table, *but not one candle in any other part of the Church.* This is done in the month of August, not for the purpose of lighting the Church, as is cunningly insinuated, for evening services; for, with the exception of night services during the winter months, there has never to my knowledge been a single one performed, but to carry out, if possible, that, among other innovations or renovations which have caused such disturbances both here and elsewhere.

The declaration of John Hollett, (Appendix No. 4) reveals the whole mystery and the alleged motives of Mr. White. What but such like proceedings caused our Church to be rudely entered by night and the candles, therein displayed, cut into pieces and strewed all over it? What caused two thirds or more of our congregation to *desert it for months*, and split and divided the inhabitants of the place, father against son, and mother against daughter? Why the answer is easily given, Tractarianism and all its concomitant evils. "I have repeatedly told Mr. Collett so and have assured him in the most solemn manner that I, and I alone am accountable for this offence, &c."—In reply I have to state that Mr. White once assured me that it was Mrs. White who induced him to place the candles over the Communion table, and in which she concurred, being present.

While upon this candle story, and feeling quite disposed to give all the additional light in my power to the vaunted light to be derived from two tallow candles or even wax ones, I shall wait for Mr. White, together with his two learned gentlemen in the law, to bring forward proofs of their charge against me, for I find at page 5 in the Appendix to Mr. White's Pamphlet—"the third charge is that the Bishop required Mr. White to light candles during the day in the Church of Harbur Beaufet and on the Communion table, and which Mr. White approved and did. We have ascertained that this charge is likewise without a shadow of truth. The same Mr Collett who makes this charge, resides at Beaufet," also, "the old and dirtied ends of the candles throughout the Church as well as from these candlesticks were removed, and clean and whole ones put in their places."

I must state, that now this charge for the first time comes before me, and should the learned trio, Mr. White and his legal advisers, furnish either myself or the public with any evidence of the facts I shall lose no time in replying to it, but until then, shall content myself with reminding the legal gentlemen they have made themselves in this instance *witnesses* as well as prosecutors, jury, and judges, and brought in a verdict which is neither just to me, or creditable to themselves, and have undoubtedly made as bad a defence to a bad cause as any two bad lawyers ever did, to say nothing of their unjust aspersions upon my character, but more upon this anon.

At page 17, "I declared, though with pain and sorrow, that he (Mr. Collett) has hindered in every shape and form the completion of the Church." If, as Mr. White says, I have done but little towards the Church latterly, it is I should fancy little to be wondered at when its rites have been unjustly refused by him to my family and others; and, moreover, if the following flattering description of his wonderful efforts and doings, as published in the *Quarterly Paper* of January, 1851, of the Propagation Society, deserves any credit, my feeble help would be altogether lost sight of and surely my insignificant opposition perfectly ridiculous. "I had a meeting in December to arrange the warming and lighting of the Church, as well as to consult upon the best means to finish the building. As we have no carpenters it was agreed that the handy-men should meet for the improvement of the Church, on a given day to be named by me. On the 9th, 10th, and 11th of January, they came and spent their days manfully, working very hard and with the best of feelings. As the work was all voluntary, I prepared dinner for them each day at the parsonage. This done the Churchwardens and I consulted about the tower, vestry and chancel, which we desired to add to the present fabrick, and I deemed it advisable to send the people to the woods to cut the necessary timber, this they agreed to do.—Last Monday, (Easter Monday), at the usual meeting, the electing the Churchwardens being over and the accounts passed, I asked should we enter upon the question of the improvement,—'By all means, let's have a hack at it,' was the general reply; so I produced the plans and estimate and explained them. I asked who was to do the work? 'We will,' was promptly answered. Perhaps there will be something too difficult for you, I suggested. 'Oh, no, sir;' the builder of the present Church said, there were twenty-eight

men in Harbor Beaufet able to do any thing. I smiled, and I confess I felt pleased with their simple but hearty zeal.—Where shall I begin the subscription? I enquired. Begin with the sun, sir, and go round, was suggested, and so I did begin. The fish or cash was promised for the 1st August, the labour for October. I asked how much labour they would give? 'We 'll stick to it till it's done, sir;' £34 with labour were promised at the meeting; the estimates give £58 without wages, about £100 with; the feeling was general the meeting most unanimous."

Now, after all this bombast, what has been actually performed? Since Mr. White's arrival in this place, merely a linhay vestry, about eight feet square, put up and not even completed; whereas, previous to his coming, there was little difficulty among us in erecting the Church, Clergyman's dwelling-house, school-room, and teacher's house. The above, to fill up a space in the Report, was only equalled by the strange details in the *Christian Remembrancer* of 1850, No. lxx. under head of "Newfoundland Mission," where the malevolent falsehoods about the "Planter fisherman," and silly twaddle about "the Larder, which consists of an open cask of biscuit in the Bishop's dining-room," cut so conspicuous a figure. Such things are got up simply to mislead pious and charitable persons in England.

In the proofs and explanations I offer in this publication, I trust my pledge to substantiate all I have advanced will be considered to be redeemed; and in holding myself ready to meet any further attacks upon my reputation, as truth must and ever will prevail over falsehood, I have no doubt of finding at the hands of my fellow Churchmen and the public at large, that favourable consideration which justice may afford, and my conduct merit; and, disagreeable and painful as my exposure of abuses may have been, I have at least the consciousness of having, in my humble sphere as a sincere well wisher to my Church, endeavoured to do my duty.

THOMAS EDWARDS COLLETT.

The History of Ecclesiastical affairs in the Diocese of Newfoundland, during the last ten years, is so replete with unseemly disputes between the Bishop and Laity—with squabbles between Ministers and their Congregations—with attempts at tyrannical compulsion on the one hand, and now feeble, now determined, efforts at resistance on the other,—with strifes in families,—with divisions in communities, and with heart-burnings or sorrowful regrets in the breasts of all, that the thought of reviewing these distressing events fills the mind with the most painful sensations, the more so, as they present a strong contrast to the peace and harmony enjoyed in previous years.

True, this remarkable period was ushered in with a dawn beaming brightly with cheering hopes of peace and good-will, and with favourable prospects of great prosperity to the Church; for the Lord Bishop, on his appointment to the Diocese in 1844, announced that he was "coming in the fulness of the blessing of the Gospel of Christ." This announcement created lively satisfaction, and, on his arrival in July of the same year, his Lordship was met with cordial addresses welcoming him to the country, one of which was presented to his Lordship by a large deputation from the members of his flock in St. John's, greeting him with so much warmth and kindness, that he could not forbear expressing his extreme surprize and gratification. At the same time his Lordship manifested such a degree of humility, meekness, and condescension, that all were charmed with him and congratulated themselves on their good fortune in having such a Bishop.

But this fair, promising dawn was of brief duration, and speedily were the hopes that had been excited converted into forebodings of a dark and gloomy aspect; for within less than three months from the day of his landing, the sound of "axes and hammers" was heard within the sacred walls of the old Church, (endeared to the old families by a thousand fond associations), "breaking down the carved work thereof," and changing the arrangement and appearance of the interior.—With such haste did his Lordship proceed to outrage the

feelings of the people, that he was able to announce to his Clergy, assembled shortly afterwards for the Visitation, that "the Pulpit, Reading pew, and Clerk's desk," because they "very much obstructed the view towards the East, and threw all the services of the Holy Table into the shade," had been removed elsewhere. Besides, his Lordship, in imitation of the Bishops' Thrones in the English Cathedrals, had erected a raised seat for himself, placing over his head the sounding-board from the Pulpit, where it had echoed messages of peace for years preceding; this has since been looked upon as very significant of what was to follow, for, from that day to this, the preaching of the pure unadulterated Gospel, as Evangelical Churchmen view it, has been discountenanced, and in lieu thereof the extreme views of the Exeter School have been constantly poured into the ears of the congregations. So anxious, so resolved was the Bishop to introduce the novelties of Tractarianism, and so little consideration did he, a stranger, manifest for the prejudices and feelings of the people, that, in four months from the time of his arrival, he had made all these alterations; and so determined was he to accomplish them, that if necessary, he said, he "would shoulder an axe himself" to carry out his resolve.

At the Visitation of the Clergy to which allusion has been made, the Bishop delivered his first Charge on "Order and Uniformity in the Public Services of the Church, according to the use of the United Church of England and Ireland," a portion of which was printed "at the request and for the use of the Clergy," to whom alone it was given. This document demands the utmost attention, as to it may be traced many of the disturbances that have distracted this unhappy Diocese and the source from whence the Ministers received strict instructions to guide them in conducting the services of the Church, and it is easy to judge from it on whom rests the chief blame of all attempts made to enforce Tractarian practices.—(For various extracts from this Charge see Appendix, No. 5.)

Not long after the Visitation, the Bishop left Newfoundland for Bermuda. During that winter (1844-5), the Congregation of St. John's Church was in a very perturbed state, in consequence of Mr. Bridge's persisting in carrying out all the Bishop's recommendations. True, only a few members appeared actively in opposition to their minister, but the great majority, who, for various reasons, refrained from publicly avowing their sentiments, secretly disliked and disapproved of the innovations.

In the month of February, 1845, a large meeting of the Parishioners was held in pursuance of a requisition from several pew-holders to the Churchwardens; at that meeting some were desirous that Mr. Bridge should immediately return to the old mode of conducting the service, whilst others, aware of Mr. Bridge's resolve to await the result of a reference to the Bishop, preferred delaying 'till his Lordship's return.

Happily for the innovators, the letter of the lateArchbishop of Canterbury, advising a "surrender of private opinions" and "a discontinuance of any proceedings on controverted questions," was about this time made public, affording them the opportunity of beating a retreat, without giving the appearance of a victory to the opposing Laity. As Easter approached, one of the Churchwardens intimated his intention of resigning his office, as he would not be supposed to favour what were designated Romanising doctrines. Up to Good Friday (March 21st) persons were walking out of Church whenever Mr. Bridge renewed any of the offensive practices. The whole parish was in a fearful state of commotion and ready for an explosion, when the author of all the confusion, returned to this portion of his Diocese to relieve Mr. Bridge of a part of his responsibility and anxiety. On the 19th May was held a large meeting of the Parishioners, to whom the Bishop delivered an address, (afterwards printed) yielding up all the contested points, with the exception of one, viz:—the use of the Surplice in the pulpit at morning service, for permission to continue which he pleads in most piteous and beseeching accents.

One of the first public intimations tending to throw a doubt over the character of the Bishop's teaching, was the publication in the *Record* Newspaper of the 30th November, 1846, of a letter by a Clergyman, once in Newfoundland, containing, among others, these two assertions in reference to his Lordship—"he constantly preaches Baptism as a necessary act in order to obtain everlasting salvation." "He persecutes those Clergy who do not believe in the doctrine of Baptismal Regeneration and his extremely high views of the Sacrament."

When this accusation first appeared in St. John's, a number of gentlemen, believing it utterly false, on the 10th February, 1847, presented an Address to his Lordship, deprecating the attempt to mar his influence, and regretting that any one could be found to invent such false charges.—

In his Reply, his Lordship uttered not one word to lead the gentlemen presenting the Address to believe the charges in any part or measure true—on the contrary, his Lordship describes the contents of the letter as "railing accusations" against him, and professes to be "filled with grief and astonishment" that any Clergyman could be guilty of such conduct. Of course, every person who heard this declaration, or subsequently read it, felt his Lordship had been most foully misrepresented, and the "Record," deserving condemnation for allowing such gross unfounded accusations to appear in its columns.

Completely to allay all suspicions as to his Lordship's real views on the subject of Baptismal Regeneration, his Lordship in his charge to the Clergy on the 21st September, in the same year, (1847) says, page 40 :—

"The first subject of discussion and disputation, and with which, I am informed, my name has been strangely mixed up, is, what is technically called, Baptismal Regeneration. Why, or on what grounds, it should be asserted that I am an advocate of that doctrine, except on the presumption that I contend for the plain and full meaning of the Catechism, Articles and Offices of our Church, I really cannot conceive; for to the best of my remembrance, I was never called on to express, and never did express, any public opinion about it."

Now, who, on hearing or reading this passage, would believe his Lordship guilty of holding the doctrine? Who, on the contrary, would not give him credit for being wholly innocent of it? But hear him on the next occasion of his writing on the doctrine.

A Sermon, by the Rev. Edward Parker, on the doctrine of Baptismal Regeneration, had found its way to some of the Clergy; on hearing this, his Lordship addressed a letter to them, condemning the sermon. "It will be quite sufficient, I presume," (said he) "to show that the doctrine of Baptismal Regeneration *is* held by our Church." "I might content myself with informing or reminding you, that the Judge of the Court of Arches has recently decided judicially that Baptismal Regeneration is certainly held by the Church of England." "He has decided, I say, that Baptismal Regeneration is held by the Church of England, and further that a Bishop is justified in refusing institution to any Clergyman who denies it;" indeed, the whole letter was a labored attempt to prove such to be the doctrine of the Church of England and of Scripture, and his Lordship has said he would discountenance and discourage any Clergyman who held views contrary to his; and

with what zeal this threat has been carried out amongst the clergy. abundant proof is to be found in his Lordship's treatment of many of them, from the days of poor good old Mr. Chapman down to the present moment.*

Notwithstanding all the bickerings and disputes, occasioned by the first charge which had produced most disastrous results, in separating people from their Ministers, and causing many to desert their Church, his Lordship, wholly unmoved by such grievous results, declared in his second charge, to which allusion has already been made :—

"I do not repent of having on that occasion directed your attention to the rule of order and uniformity in the services of the Church, as a subject of paramount and special importance (!!!) and I will venture to add, that I do not repent of the instructions (!) I then gave you, either in themselves, or for their results "† His Lordship could not conceal from his Clergy that "strenuous opposition had arisen" to his innovations, but in order to account for it, he informed them that they were "‡ *an ill instructed and ill disciplined people*" he had to deal with,—Most meek and humble successor of the Apostles!

After observing on some of the occasional services, his Lordship says, page 17, "you will easily gather from these remarks, that it is still my opinion and wish that we should desire and pursue a greater approximation to order and uniformity in the public service." Thus obstinately and rigorously and domineeringly urging on the Clergy to force upon their

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* The Rev. John Chapman was a Missionary of S. P. G. for many years, at Twillingate, and afterwards at Harbour Grace, until his departure from this Colony. For genuine piety, simplicity of manners, and zeal tempered by an abundant charity,—for rectitude of conduct and purity of heart, this amiable Christian Minister has been unsurpassed by any Clergyman in the Colonies—he was, in truth, "a man without guile."

He left this Colony with a sorrowful heart; not that selfish sorrow which may arise from personal considerations, for disinterestedness shone conspicuous in his whole conduct. But imbued as he was with *unalloyed* Christian principles, his sound learning and calm judgment led him to a just appreciation of the consequences of the introduction of forms and ceremonies, indicating doctrines, the tendency of which he deeply deplored. He has since passed from these troublous scenes, and is gone to his reward.

† See Appendix No. 6, for another extract upon this subject, as well as one showing his Lordship's opinion in reference to the "Real Presence" in the "Lord's Supper."

‡ When his Lordship is quoted, here, as elsewhere, the Italics are not his.

unwilling people the observance of ceremonies to which they had shown their entire disapproval, and striving with persevering energy to widen the breaches already existing—and this, with the full knowledge that the efforts of Ministers to carry out his instructions, had created strifes and dissensions of a most lamentable character, and that several of them were disinclined to follow his directions, and so raise their Parishioners against them.—Happy Newfoundland! in possessing so quiet, loving, and peaceable a Bishop.

In 1849 the Bishop delivered a Charge in Bermuda, afterwards published here and distributed among some of the Clergy, if not all, in Newfoundland. From this document it is evident his Lordship has grown bolder, as he proceeds to advise the introduction of more Tractarian novelties.—The following is a quotation, page 20 :—

"What were the ornaments of the Churches, in England we have learnt rather by traditionary custom than by order and enumeration. I shall mention only those which have already been adopted in some one or more of your Churches—(1)—The 'Sacred Monogram with the Cross,' is common in the English Churches on the Pulpit and pulpit hangings, but more frequently and properly on the Altar cloth and Sacramental plate. (2)—*Two lights*, of course, on candlesticks, were set on the Altar (!!!) by the injunctions of Edward the Sixth, (which injunctions were ratified by the Act of Uniformity that passed soon after the Reformation) as a significant ceremony to represent the light which Christ's Gospel brought into the world. (3)—Pictures of Apostles and Evangelists. (4)—Paintings in the windows of Scriptural subjects. (5)—Scrolls of Scripture language. (6)—Carved work on the Screen of the Chancel. These are the ornaments of Churches most common in England, and adopted some in this, some in that Parish in Bermuda; *and I heartily wish they were adopted, with due honor, in* ALL. I could mention others of frequent occurrence at home; but we may be satisfied with what your own Churches supply, and escape, I trust, all charge of innovation." Capital!

Be it well observed, what things the Bishop "heartily wishes were adopted in all Churches," the Sacred Monogram with the Cross, the *two Candles burning*, Pictures, Paintings, Scrolls, Screens to the Chancels, with carved work, and other things besides, not mentioned. Mark, also, his Lordship's language; how he styles the Table the "Altar," a term not to be found in our Prayer Book as applied to the Communion Table, and how he recommends "*due honor*" to be paid to these things; who could, after this, doubt the tendency of his Lordship's principles? If there be an "Altar," there must be also a sacrificing Priest, and a sacrifice to be offered, and in the Church of Rome these are professedly to be found; for

there is the "Sacrifice of the Mass," and there the "Priest that offers it." This does most clearly prove the leanings of the Bishop, and, with such strong expressions of desire proceeding from his Lordship, can it be any matter of surprise that young men, desiring ordination at his hands, or Deacons, looking to be Priested, or Priests, seeking a removal to a better mission, should endeavour to secure his Lordship's favour by introducing into their Churches these forms and ceremonies, &c., which he so "heartily wishes" were adopted in all? Alas! what a melancholy array would appear, could the names of all those be published, on whom these various influences have operated since his Lordship's appointment to the Diocese!

In 1846 the Great Fire, which destroyed the town of St. John's, consumed the Old Church—a most fortunate circumstance for the Bishop, since it at one blow relieved him from the annoyance he endured by the private proprietorship enjoyed by the Parishioners in the building. For the purpose of soliciting contributions from the English public to rebuild the Parish Church, his Lordship set out in September in the same year, and obtained the large amount of about £14,000 sterling, (£16,153 currency), from the "fire" funds, with which, and the materials and money previously on hand, value about £5,259 currency, (see Report Church Society, 1845), and "other large sums of money" "received in England," he commenced building the Cathedral, but in reality a Parish Church.

In the year 1850, a sufficient portion of the edifice was erected to hold service in, and it was accordingly consecrated with great pomp. It was then seen that the Great Fire, as has been said, was a most fortunate event for the Bishop. It enabled his Lordship to build a Church on his own plan, free from the impertinent interference of a Building Committee then in existence, and free also from the complaints or claims of troublesome proprietors.

Unshackled, then, he could have some regard to symbolism, and arrange the furniture of the Church agreeably with his own mediœval notions, and, accordingly, therein is to be found "a wide passage up the centre of the Church from West to East, seats on either side, all open, without doors or other enclosures, and all ranging one way so that the faces of the Congregation are all directed towards the upper or East end, the backs so low as not to interrupt the view of any person looking up to the East,"—the pulpit on the North side—seats or

stalls for Clergy and choristers on an elevated platform at the East end, and looking North and South—a Loctern—the Altar, raised on steps, with two Candlesticks, and a book standing in the centre bearing a cross on the back, (an excellent mode of gradually accustoming the Congregation to the sight of the Cross)—that uncanonical piece of furniture, the Credence Table—windows with figures of the Apostles—the prayers slightly intoned—surplice in the pulpit at morning service—notices given of Fasts, Vigils, and Festivals—daily prayers, morning and evening—Communion every Sunday morning at 8 o'clock, excepting the first Sunday in the month.*

Only a comparatively small portion of the contemplated Cathedral is erected—only sufficient for holding service, and not capable of containing more than the old Church—no towers—no choir—no chancel—no gallery. When so little was accomplished, with such large funds, an account of their disposal was looked for with much anxiety by the public, but as yet it has not been given.

The attention of the reader is directed to a Letter from the Lord Bishop to the Churchwardens, soon after the conse-

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* Reflections upon the various innovations recommended and introduced into the Church in this Island, reminds one of the accusations against Archbishop Laud, who, in 1644, was impeached, tried, and condemned to death, for high treason. A few of these accusations are here briefly summed up: The Archbishop was accused of having "set up in Glass Windows Images and PICTURES; contrary to the Statutes, Articles of Religion, Homilies, and the established doctrine of the Church of England;" of having "furnished the Communion Table *with two great silver Candlesticks, with tapers in them*;" of having "introduced a *credentia*, or side table, whereon the Bread and Wine, intended to be consecrated at the Sacrament, were first placed, with a great deal of solemnity;" and of having "suppressed the frequent and powerful preaching of the Gospel." It is well known that one of the chief offences on the part of Archbishop Laud, was his endeavour, by means of these innovations, to bring back the Church of England to that of Rome. But the truth is, Tractarianism is a system sui generis, and is becoming every day more and more distinct, possessing neither the comparative antiquity, dignity, nor honesty of Romanism to recommend it to favour, and is the growth of but a few years;—it is of a mongrel species, belonging neither to Romanism nor Protestantism, and its dishonesty stands out in bold relief, inasmuch as it gives permission, indeed sanction, to men to retain and enjoy the advantages arising from one Church, at the same time that they hold and teach the Doctrines of another.

eration of the Cathedral, in reference to the assignment of seats.—(Vide Appendix, No. 7.) This is really a very curious document, and deserving of preservation, as an example of the manner in which mental vision may be distorted, and a proof of the consistency practiced by High Churchmen;—a brief notice of it only can be given here. The "rich members of the congregation" are desired to remember, that "they obtain their accommodation in the Church without any cost or charge, there being *no* pew-rents or assessments of any kind on the seats," and immediately afterwards are informed, that "their contributions to the monthly collections are *expected and required* in *acknowledgment of their accommodation*, and to provide for the expenses of the Church." "Seats are *free*,"—but you must pay for the accommodation. There is "no power to remove persons in possession of a seat."—yet the officiating Clergyman has been known offensively to remove parties (some poor Samaritans) from the seats they were occupying, of course, to make room for their betters, (the Pharisees); and a whole family has been denied the use of the seats they previously occupied, because certain payments were not made.

Again, "there was no intention to separate the poor from the rich,"—but somehow all the more wealthy and zealous partizans of the Clerical Authorities were placed in agreeable proximity to them, where all can be seen and heard—while the less zealous, or the more humble, are, like the "sinner," placed "afar off," to get a vague glimpse of the *ceremonies*, or catch a distant echo of the Minister's voice, so indistinct as to leave much to the imagination!

It is not difficult to guess the school to which the persons, who frame and so carry out such Regulations, must belong.

To all efforts at innovation the congregation of St. Thomas's Church, the second Church at St John's, have ever maintained a decided opposition, for which they have been subjected to numerous insults and annoyances, and denied the services of Clergymen whose doctrines they regarded with preference. Unmoved from their principles by the advantage gained by the Bishop at the Cathedral, they no longer ago than October, 1852, protested against an attempt, made on occasion of the illness of their pastor, the late Rev. Mr. Blackman, to introduce practices contrary, as was well understood, to their wishes.

In an address presented to Mr. Blackman, (vide Appendix, No 8), whilst—

"Acknowledging the services of the Rev. Gentlemen, who, during his illness, from time to time officiated for him," they "at the same time begged leave to express their deep regret that some of them should have introduced changes in the mode of conducting Divine service at St. Thomas's, to which they had been long accustomed." In a more emphatic manner they proceed to say:—"These innovations we view with feelings of dissatisfaction, more especially the practice of preaching in the Surplice, to which we entertain an aversion, from its association with a party which has done, and is doing, incalculable mischief in the Church, and with feelings of pain, in as much as it must have been well known that such a departure from the customary mode of conducting Divine service, would be generally offensive to the congregation."*

Notwithstanding this plain and decided statement of their views, signed by 53 of the principal members of the congregation, and the declaration of Mr. Blackman (the Incumbent), that these "views *entirely coincided with his own*," Archdeacon Bridge, with an effrontery little becoming a minister of the Gospel, ventured soon afterwards into the pulpit with his Surplice. Still more recently he has repeated the offence, but received such intimation that, notwithstanding all the temerity of his disposition, he has at length felt obliged to succomb and preach in the gown.

The month of October, 1845, is memorable as the period when the Lord Bishop published those directions regarding collections for the Church Society, which have produced the most baneful results. In a Circular, dated the 28th of the same month, his Lordship addressed himself upon this subject, in most peremptory language, to the Clergy, leaving them no other alternative than to enforce the proposed system upon their congregations, or be regarded as disobedient to their Bishop. And it is deserving of notice, as indicating the arbitrary and absolute manner in which the "Plan" was thrust upon the whole body of Churchmen, that the Clergy were not consulted on its expediency, or their willingness to undertake the duty imposed upon them, nor the Laity on their ability, or their disposition, to contribute the required

* The matter was referred to the Bishop, who replied, by Letter, to the Attorney General, whose answer his Lordship will have cause long to remember.

amount. Neither Clergy nor people, nor their representatives, were convoked to enact the law, or even to express their opinion upon its justice or practicability; but his Lordship merely propounded his "Plan" to the Committee of the Church Society, (an entirely irresponsible body), who, *it is said*, "allowed and approved of it," and then, in his own name, issued his positive orders to his subordinates, the Clergy.

That this is no exaggerated statement, a few extracts from the Bishop's missive, will clearly demonstrate. Speaking of the "Plan," his Lordship wrote to each Missionary, "*I desire* you to put it in operation, in your mission;"—again, "whatever your collections may be, all *must* be returned to me or the Treasurer of the Church Society;"—again "For this," that is, the machinery of the plan, "the Church" (who or what is meant by this term?) "looks to her Clergy, *they must declare —they must carry it into operation.*" Once more, after recommending the Clergy to associate the Churchwardens, and others with them, in making the collections, his Lordship said, "but *you will remember* that *we*" (who are to be understood under this phrase?) "look to you, and *require* it of you *as a sacred duty*, to direct and superintend, and make the report and returns of the collections." The amount to be collected was, "at the rate of five shillings a year, or one penny a week, per head, from each and every church member, old and young." Where did the Bishop derive his authority to impose this tax upon "each and every Church member, old and young"? Not from the Committee, who never dreamt of it, nor from Sir John Harvey, the then Patron of the Society, who, in his address, only proposed "some trifling annual contribution to be paid by every *adult* member." Many would be glad to see any rule of the Society wherein this demand is sanctioned, and to have proof given that the Committee "allowed and approved such a system."

The Laity, too, were rigorously directed to comply with the demand made upon them; "neither their *will* or liberality was doubted;" nor were they permitted to contribute in any other than the approved mode to their Ministers, for, said the Bishop, "all other collections for, or payment to, the Clergyman, *must*, at the close of that year, *altogether cease.*" That the contribution by the people was intended to be compulsorily exacted, is evident from the Bishop's circular of September, 1846, wherein his Lordship said, "at the end of three years, the *payments can hardly be considered voluntary*, I mean, that, though the Church will be closed against none,

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and the poor and destitute will ever be ministered to cheerfully, without cost or charge, *yet others can hardly expect the visits of a Clergyman, or the offices of the Church, who do not make their due and required contributions,*" and that the Clergy fully understood the Bishop's instructions in their common acceptation, is evident from a Correspondence between J. B. Highmore, Esq. and the Rev. James Gilchrist, on the subject of the latter's refusal to baptize his child.

Greenspond, 1st April, 1848.

Rev. Sir—I sent you a verbal message, requesting you would be kind enough to christen my little child in the course of the morning, which you have, I find, refused to do. I now beg leave to enquire, on what grounds you refuse to comply with my request. You will be good enough to remember, that I have not refused you the general fee for such an occasion, whatever it may be.

Yours,

J. B. HIGHMORE.

Greenspond, 1st April, 1848.

Sir—I beg to inform you, that the only reason I have for refusing to baptize your child, is simply because you contribute nothing to the support of the Church.

You will please take notice, that there is no such thing as a " general fee," nor any fee at *all* for baptism, in this place, though such is the custom in most other places in the Island. All that is required from the members of the Church, is simply to accede to the wishes of the Lord Bishop of the Diocese, by becoming subscribers to the Church Society, every man according to his ability. Do you become such subscriber, and you may be certain that you will never be denied the services of the Church to which you profess to belong.

Necessity has compelled me to adopt such a course; but not without knowing the mind of my Bishop, to whom I am to send (at least until my salary is reduced one half in 1849) all that I can collect.

I remain, yours truly,

JAMES GILCHRIST.

J. B. Highmore, Esq.

There is scarcely a man in the whole Island who, in his Lordship's estimation, is so poor and destitute as to be unable to make the required contribution, and therefore scarcely one of whom it might not be sternly exacted by denial of the Church's ordinances, in case of refusal, as poor Ingram's case testifies.—Vide former Pamphlet, page 10

It may be proper to pause here, for a moment, and enquire into the cause of this " Plan " being proposed, and of these

compulsory measures being adopted. Down to that period, the Clergy had been in the habit of collecting the *voluntary* contributions of their congregations, and applying them severally to their own use, without being called on to give any account of the sums they received. This was unsuitable and distasteful to a man ambitious of power, intolerant of any obstruction to the promotion of his peculiar views, and seeking to have every one completely subject to his domination; therefore, the old system of paying the Clergy, as well as that of collecting for the Church Society, must be abolished, and there must be created a new "Plan," whereby every Clergyman was required to account for the amount of his collections, and place it under the sole administration of the Bishop. But by that time it was discovered that the introduction of Tractarian novelties and principles had created some alarm and offence among the Laity, and it was naturally suspected that they would be unwilling to contribute, especially so much as was required, to those Clergymen who attempted to bring in Puseyite innovations, and hence the authority given them to deny the offices of the Church to such contumacious individuals as objected to pay the tax.

It is necessary, now, to turn to circumstances of more recent occurrence. Acting upon the principles laid down by, and under the orders of his superiors, the Rev. Mr. White, a Missionary at Beaufet, a remote place 150 miles from St. John's, influenced either by more zeal or less discretion than some of his brethren, refused the Sacraments of the Church, both Baptism and the Lord's Supper, to various members of his Congregation, on the express ground that they did not contribute the required subscription to the funds of the Church Society, and after some expostulation by Mr. Collett, one of the members of his Congregation, with Mr. White, from which no satisfaction was derived, Mr. Collett, very properly. brought the matter before the Bishop.

The Bishop's Reply (vide Church of England in Newfoundland, page 4) justified the whole of the Charges as stated by Mr. Collett, and sustained Mr. White in refusing the Sacraments of the Church to the Laity, for non-payment of their subscriptions to the Church Society, at St. John's.

Finding, that under such a tyrannical and unscriptural system, there was "no security for the rites of the Church being duly administered to its members," and that a "toll bar was placed across the door of the Church, to prevent the entrance of children, by Baptism," Mr. Collett brought the whole mat-

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ter before the Public, and appealed to the members of his Church, both here and in the parent Country, adducing further proofs of repeated refussls of the Sacraments of the Church to the Laity.

Of course, Mr. Collett has been visited with a full measure of *odium theologicum*. The base slander—the unworthy detraction—the malicious whisper—and the false aspersion—have not been wanting to attack his character. Aye, and they have been applied too by those, whose professed duties should have taught them better—by those who should make their practice better agree with their precepts—and who, while they have the *name* of *charity* so frequently on their lips, ought, by their conduct, to afford evidence that they possess its substance in their hearts.

That some persons have followed in the track of their conscience-keepers, is not to be wondered at. The weak-minded and the lukewarn, in matters of religion, are prone to shelter themselves under the ægis of *authority*. Some who know better, think it *respectable* to be allied to High Church principles, and to follow in the wake of High Church Dignitaries, whatever their course may be; and all these are ready to echo the voices of their leaders, and cry, Wolf, at an honest watch-dog, if he sound his wakeful voice, to warn the Fold of its danger.

The charges contained in the Pamphlet, having the proofs adduced in their support, may be briefly comprised as under: 1st and 2d—Refusal of Mr. White to Baptize Richard Collett and Samuel Masters' infants. 3d—Refusal of Mr. White to Baptize Kirby's child. 4th—Refusal of Mr. White to administer the Sacraments to Mrs Kirby, previous to her death, without particular confession of her sins! 5th—Refusal of Mr. White to Baptize George Ingram's child, (page 10) until Ingram engaged to pay a quintal of fish, and until he worked in the grounds of Mr. White, to the value of five shillings. 6th—Refusal of Mr. White to allow Mr. Collett, and four members of his family, to receive the Sacrament. 7th—That Mr. White had two new mould candles placed over the Communion Table, and none in the other parts of the Church.

In addition to these charges, of which the proofs were adduced, there were other charges as to Tractarian forms and emblems, lately introduced into various Churches in this Diocese, which are not denied, but can be proved if necessary.

There is also the charge of Missionaries of the Society for the Propagation of the Gospel, treating as a nullity the Baptism of Wesleyan Ministers. For instance, the Missionary of the S. P. G. at Lamaline, Mr. Rozier, is charged with baptising persons, who were already baptised by Wesleyan Ministers, years before any Church of England Clergyman was placed there, he alleging such previous baptism to be worthless.

This charge is not, and cannot, be denied, any more than other charges of misconduct, against the same *enlightened* Clergyman, who certainly never imbibed his Tractarianism at *Oxford*.

The Pamphlet, containing these various charges, it seems, having been brought, as they state, under the notice of the Committee of the Church Society, they submitted them to the investigation of their legal advisers, Messrs. Robinson and Hoyles; and, singular to say, although these gentlemen report, that they have investigated the charges, they refer to three only out of the whole number, and one of these three they greatly pervert and misstate.

The first charge they refer to, relates to Kirby's child, and they deny that there had been any refusal of Baptism—the child having been already privately baptized; but, they do not say that Mr. White had not refused the public christening or reception into the Church, which it appears, was the ceremony performed at Burin, though Kirby, an ignorant man, called it "Baptism." Well, if Kirby, or his wife, were refused the public christening, and in consequence carried the child to Burin, how can the learned Counsel fairly say the charge substantially is disproved?

They find a trifling flaw in the Indictment, and Lawyer like, they avail themselves of it without any merits for the benefit of their client.

As regards the sponsors "residing at Burin," of course they did. How could Kirby and his wife, who were paupers, prevail upon godfathers and godmothers, from Beaufet, to accompany them, sixty miles, in an open boat to Burin? Do the learned gentlemen think it was a party of pleasure on which they carried their child so great a distance upon the open sea, or that they would have travelled so far if they could have had the ceremony performed in their own Harbor?

The second charge, referred to by the Counsel, relates to the refusal of Mr. White to administer the Sacrament to Mrs. Kirby (the mother of the child just referred to,) without con-

fession, &c.; and they appear to rest their conclusion that it is unfounded, upon Mr. White's own statement, and, the certificates of Mary Emberly and Frances Burton. Now, the latter is remarkable only for an incredible statement of what she could not possibly know, "that Mr. White *never* asked her (the deceased) to confess her sins, or denied giving her the Sacrament." And though Emberly states, that in her last moments the deceased wished Mr. White to be sent for, and that her husband would not go for him, and that she (Emberly) was so overcome by the scene that she went home; it may be asked why Emberly herself did not call Mr. White in, as she came again shortly after, at ten or eleven o'clock, Mrs. Kirby having just died.

Mr. White states, that he sedulously attended the deceased during her illness, from the 1st of February until her death, in April, and upon his own statement, his delay in administering the Sacrament to this poor and humble woman is hard to reconcile with the principles of Christian charity or clerical duty.

But in confirmation of the charges against him, are the solemn Declarations of Samuel Kirby, Bridget Bendle and Charles Tulk, (vide "Church of England in Newfoundland," pages 8 and 9) taken more than two years ago, when the circumstances were fresh in the memory of the witnesses; and though referring to different times, they all agree in confirmation of the charges, that Mr. White required "a particular confession," and that he "refused to administer the Sacrament to the deceased;" and there is the further declaration of Mary Tulk, (vide Appendix, No. 9,) taken last February, now published, and corroborative of the other three Declarations, as to Mr. White's refusal to administer the Sacrament. These Declarations, if untrue, would subject the parties who made them, to the punishment inflicted for perjury, which, in such case, they would well deserve; but as the matter stands, who can doubt on which side the evidence predominates?—Let the public judge.

The third charge, as stated by the learned Gentlemen, is, "that Mr. Collett stated that the Bishop required Mr. White to light candles, during the day, in the Church in Beaufet, and on the Communion Table, which Mr. White approved of and did."

Now, it was really very unwise of the learned Counsel, so to magnify and pervert the charge, as made by Mr. Collett. Did they really see his charge with their own eyes, or read

through the magnifying lenses of their Ecclesiastical Assistant? Let Mr. Collett's own words speak for themselves, in his letter to Mr. White, "when you prove there were not *two new mould candles*, placed over the Communion Table, and none, at the same time, placed in the other usual places, &c." (Vide Church of England in Newfoundland, page 15.)

But where is the charge to be found, "that the Bishop desired Mr. White to light candles in the day time, &c."? Was this said by the learned Counsel, to use their own words, "with a knowledge of its falsehood"? In common charity it is to be hoped not, but even treating it as a *blunder*, it may be fairly taken as a criterion of the value of this legal Opinion. Had it not been asked, or given, perhaps John Hollett's Declaration, (vide Appendix No. 4) might not have made its appearance, and the extract from the Bishop's Bermuda Charge of 1849, (ante page 15) referring to the "two lights set on the Altar," which (among other things) the Bishop wished "might be adopted with due honor in all" (Churches), would have been deprived of half its significancy. Here (in Newfoundland) it seems the Bishop's legal Advisers, would consider the imputation of a *penchant* on his part for "lighted candles," as a "gross libel" upon him, to be avenged by the infliction of their legal Talons upon the character and veracity of the unfortunate person who might make it. In Bermuda, in the same diocese, the opposite statement would be a libel!

But the "legal Opinion" is not more remarkable for what it contains, than for what it does not contain. Though it proposes to deal with the whole Pamphlet, and in true *ex Cathedra* style, pronounces not only "that the charges are groundless," but with a coolness (might it be said an insolence?) truly professional, adds "that they must have been published with a knowledge of their falsehood;" yet it is now abundantly evident, that this "Opinion" does not even allude to one quarter of the charges contained in the Pamphlet.

To Nos. 1, 2, 5, and 6, no discernible reference is made, any more than as though such charges did not exist, and the necessary inference is, that after all their inquiry and examination, the learned Counsel could not gainsay those charges.

True it is, the refusals to baptize Masters' and Richard Collett's children were admitted, and justified by his Lordship the Bishop, and were undeniable; and then, again, the refusal to admit Mr. Collett and nearly the whole of his

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family to the Sacrament, (vide Church of England in Newfoundland, page 14) involving the minor *Excommunication* without any Ecclesiastical or moral disability on the parts of the applicants, would require very serious consideration in the minds of two learned Counsel of respectability, who would feel that they could neither deny, nor legally justify, *such* refusals, and that the latter case might even subject their client to certain legal proceedings, in which the Bishop would not be the judge.

There was a degree of prudence, therefore, though not of candour, in passing over such charges in silence.

But what is to be said of Ingram's case, (page 10 of Church of England in Newfoundland) where the fee for churching was had from the mother, and the parents and sponsors left in the Church by the Clergyman, and the child unbaptized, because Ingram had not signed his name to pay a quintal of fish!* Nay, more, the child was refused baptism, until Ingram, besides engaging to pay such demand, had worked in the grounds of Mr. White, to the value of five shillings, apparently as fee for baptism! Yet Ingram and his family were in a state of poverty. He was compelled, from necessity, the then coming winter, to apply for part of the Government meal for his family, and had to work upon the roads to obtain it. Is this "giving the Ministrations of the Church as freely and cheerfully to the poor as to the rich, to those who pay nothing as to those who can and do pay the largest sums?" (Vide the Bishop's letter, "Church of England in Newfoundland," page 4.)

Thus fades away "the clear and conclusive evidence against Mr. Collett's charges." It vanishes with the "viva voce statements" which accompanied it, and both together are of no more value than a rescinded "Resolution," or any other worthless thing.

They may be pointed at hereafter, the former as miserable endeavours to excuse clerical delinquencies which nothing can justify, the latter as an impotent attempt to wound with shafts, which, albeit aimed high, met with a coat of Mail in their progress, the effect (mitigated as it was by the generosity of their opponent), being to give the discomfited Archers, the trouble of picking up the pieces of their own broken weapons.

* The quibbling denial of Church Membership, would not here avail, as Mr. White *churched* the mother of the Infant.

But important principles lie beneath the warfare which has been excited, it is hoped, for the moment only; and, two leading questions remain to be solved.

Are the Missionaries of the Propagation Society to be allowed (or any one for them) "to put a price upon the Sacraments of the Church"? Are the Laity of the Colony to have imposed upon them forms, ceremonies, and dogmas, which the great body of the Laity in England, and the Archbishops, and a great majority of the more enlightened Clergy, repudiate as not Evangelical or Scriptural?

It is necessary, now, to make some remarks upon the statements put forth in a Resolution, adopted by the Committee of the Church Society, on the 10th November, 1853. "In the same year,"(1845) says this Resolution, "the Lord Bishop of the Diocese issued a Pastoral Letter to his Clergy, submitting to them the 'Plan' which, after much deliberation, had been allowed and approved by the Committe of the Church Society." Then, cleverly and cunningly enough, the names of the gentlemen so allowing and approving the "plan," are given By this statement, it is insinuated that the gentlemen then forming the Committee knew, allowed, and approved of the whole "Plan" of collecting, as it was set forth by the Bishop's Circular, and as it at present is put into operation, and the conclusion intended to be inferred is, that those gentlemen, who were members of that *first* Committee and who now *disapprove of, and condemn the "Plan,"* are inconsistent in their conduct. But it is proper to enquire, *how much* of the "Plan," as instituted and enforced in the Bishop's Pastoral, was laid before that Committee for consideration, and *how much* of it was sanctioned by them.

The plan submitted to and approved by them, was the collecting a dollar a head from every man capable of earning his livelihood; they never allowed,—for the proposal never was made—to *compel* payment from the people by refusing the ordinances of the Church. The compulsory part of the system must not be saddled upon the Committee, who, at the time of the proposal being made to them, were utterly ignorant of the means contemplated by the Bishop for carrying it into effect, as set forth in his Lordship's letter *subsequently* made public. The Committee were not so ignorant of the circumstances of the general class of persons to be affected by the payment of one dollar a head, as to dream of calling upon a fisherman, with a wife and six children, for a subscription of one dollar for each, or two pounds

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for the whole, and in default of payment denying him and his the ordinances of the Church. This construction of their act, jesuitically put upon it, the Committee had nothing to do with; they did intend that every *adult* member of a family, earning his own bread, and having the means, should pay five shillings a year, and felt confident that, where by reason of poverty this contribution could not be made, the deficiency thus caused would be more than compensated by the liberal offerings of the more affluent.

It is artfully insinuated, that the said Committee sanctioned the whole "plan" of collecting, as it is now in operation; well, the *whole* plan as divulged in the Bishop's letter, consists of—requiring the Clergy to collect from the people, and to refuse the Ordinances to such as do not pay the specified sum. If it be admitted that the Committee approved of the whole system, and that it could not be carried out without their approval, which indeed is implied, then the Committee, as a body of Laymen, have such an authority over the Clergy as to order them to administer, or withhold, the offices of the Church, as they think proper,—what does his Lordship say to this? Is he ready to admit such power to exist in a body of Laymen? But if this admission shall not be made, for his Lordship, we know, is more disposed to divide his responsibility than to part with his authority, let it be shewn what part, and what part *only* of the system, the Committee were called on to approve, and let them not be charged with that portion which has justly caused so great irritation.

It has been asserted, that the "system" of the Church Society "appears to permit a Clergyman to put his price upon the Ordinances of the Church and the Ministrations he dispenses among his people." With what truthfulness this assertion has been made, will be evident from a passage in a letter by the Lord Bishop to the Clergy, in 1851;—

"I would then," says his Lordship, "most earnestly entreat and desire you, my Reverend Brethren, not to neglect the duty you owe to the Society, the Church, and the Members, one and all, of your charge; the duty, I mean, of requiring and receiving from all, a yearly contribution according to their means; but not less from every head of a family, who can pay any thing, than ten shillings, or a quintal of fish, but generally speaking it should be more, (a dollar a head was the sum originally named in 1845,) while you as cheerfully extend your services to the poorest, who can and do make no contribution or acknowledgment."

It would be sufficient to place the assertion, above mentioned, in juxtaposition with this quotation, to demonstrate its perfect truthfulness, but, in order to make it plain to the

meanest capacity, it will be proper to analyze the extract from his Lordship's letter.

It is emphatically laid down, as "the duty of the Clergy, to require from all a contribution ACCORDING TO THEIR MEANS" The amount, not asked, but required from all to be proportionate to the means they possess of paying,—and who is to be the judge of their "means"? Not the parties themselves, but the Clergyman, who is to decide whether heads of families can pay "less" or "more" than ten shillings, and whether persons are so poor that "they can make no acknowledgment," and who is called on "TO TEACH ALL BY SUCH ARGUMENTS AS THEY CAN RESPECTIVELY UNDERSTAND" (!!!) that is, in case of refusal, by "withholding from them and theirs the Services of the Church," that "one of the first and most sacred duties of Church Membership is to provide for those who labor in the Word and Doctrine." The whole of this portion of the subject is happily illustrated by a letter from a Clergyman, a Rural Dean, to one of his parishioners,—

"Sir,—

"I have received your subscription of six shillings, to the Church Society for 1852, and feel it my duty to apprize you of what you may not be aware, that that sum is not sufficient, by the rules of the Society, to entitle you, as head of a family, to the benefit of Church Membership, beyond that of attendance at Church, from which none are excluded. A dollar for each member of a family was the sum originally fixed in 1845, ten shillings is the lowest sum now admitted in any case, except that of extreme poverty, and twenty shillings is fixed for every head of a family who has more than one child.

"I have, &c.

N. B.—For the necessity and Scriptural obligation of these contributions, I beg leave to refer you to the Report of the Society."

Whatever opinion be entertained of the Committee of the Church Society, it would certainly be practising an unusual amount of charity to believe, that the *writer* of the far-famed Resolution was not experimenting on the Governor's credulity, when he informed his Excellency, as a proof of the Society's having "steadily advanced in the affections and confidence of Churchmen of all ranks in Newfoundland," that "its income had increased in the short space of seven years from £170 to £1800." That the Committee generally were themselves deceived, may readily be credited, when it is remembered how eagerly any gratifying intelligence is received, and that only four of the present Committee were in that of 1846, and

of these four two were absent when the said Resolution was adopted.

As the statement, however, has been made known to the public, and is such as to convey a most erroneous impression to the mind, it is necessary to offer some explanation of it, easy indeed to be effected by simply publishing certain suppressed facts. Until the year 1845 the Society was a purely charitable association, having for its object the furtherance of the Gospel, and supported by the *voluntary* offerings of Churchmen, *over and above* their annual contributions to their ministers. A single instance will suffice for an illustration;—In 1845, the Rev Messrs. Bridge and Blackman received for their own private use, from their congregations, a sum amounting in the aggregate to (say) £250—whatever it was, it was *not* thrown into the funds of the Church Society. In the same year, charitable members of their congregations subscribed as they thought proper towards the Church Society's objects, which subscriptions, amounting to about £150, *alone* appear upon the Society's books. In the out-harbors similar circumstances occurred;—the people giving according to their means towards the support of their own particular Ministers, as well as for the repairs of their Church, Parsonage-house, &c., and in some places additional collections being made in behalf of the Church Society. But in 1845 a complete change was effected in the Constitution of the Society; since that period *all* payments to the Clergy, except fees, have been stopped, and the contributions of the people throughout the Island, towards *Ministers, Churches and Parsonage-houses* have been thrown into one common stock,—*the purse of the Church Society*—and thus, the swelling of its income from £170 in 1845 to £1800 in 1852, is without difficulty accounted for,—the boastful announcement vanishing into smoke.

With every disposition to exercise a reasonable degree of the christian grace par-excellence, it is indeed hard to believe that the author of this statement—aware of all the facts connected therewith,—did not perceive, e'en before his ink was dried, the duplicity of the characters his pen was tracing. Moreover, how verily absurd and ridiculous is the assumption, that the augmentation of its income furnishes the best evidence of the Society's increasing in *favor* with Churchmen, when those Churchmen are compelled to pay towards its funds, or subject themselves to be affronted by their Clergymen and denied the Ordinances of the Church! Did the writer know how many Churchmen would immediately

withdraw their names from the Society's subscription list, if any other mode of contributing to their Ministers' support were open to them, he probably would not have ventured to make such an assertion.

Before coming to a conclusion, it is due to the Laity of Harbor Grace, the second town in the Island, to state that they have not only always viewed the Tractarian innovations with disapproval, but have also manfully and consistently resisted their introduction into the Church of that place, and consequently to this day the Gown is worn in the Pulpit. By this conduct, they have to a great extent imbued the people of Conception Bay with a Protestant, anti-Tractarian spirit, which, it is to be hoped, will increase more and more.

From the foregoing history, it will be manifest that the Church of England in Newfoundland has for years been groaning under the incubus of a Tractarian Bishop, who, under cover of the Committee of the Church Society invested with little or no power, but directed and controuled, by an Archdeacon of similar views with, and always informed of the wishes of, his Ecclesiastical Superior,* has contrived to fasten upon the unsuspecting Clergy and Laity a debasing system of inquisition and exaction which is rapidly sapping the foundation of the Church.

His Excellency Ker Baillie Hamilton, Esq., the Governor, under a just sense of the duties of his high position as a gentleman and a christian, has endeavoured to arrest the progress of arbitrary and vicious principles, but finding his benevolent and philanthropic suggestions met with a determined resistance, he has nobly and disinterestedly sacrificed, in some degree, his own quiet and ease, devoted his valuable time, and exerted his superior talents, to eradicate this deleterious system from the bosom of the Church. His Excellency's object is as exalted and elevated as the system of his opponents is unworthy and grovelling—the former desires to raise the Clergy to their proper position as Ambassadors of Christ, "proclaiming (to use the Governor's own words,) in their heavenly purity those evangelic truths which are alone effectual to diffuse regenerating life," and thus "evoke the noble sentiments of generosity and affection towards God's consecrated Ministers,"—whilst the effect of the latter is to lower them to mere officiators at certain rites and ceremonies, for

*Archdeacon Bridge has avowed, it "shall be his constant endeavour and prayer" that "more and more of the Bishop's purpose shall be attained."

the performance of which services they are required to exact from their congregations payment according to their (the Clergymen's) estimate of their means; and the Diocesan and his Archdeacon are prepared to stand up in justification of that Clergyman who refuses the Ordinances to any one objecting to the tax. Moreover, upon the Laity a tyrannical system is endeavoured to be brought into operation, which in the language of an eminent living Statesman, "tends to degrade the intellect and enslave the soul."

This publication is issued in the confident expectation, that its general circulation will, under God's blessing, assist to unclose the eyes of Churchmen and enlighten them to a just appreciation of their servile state, and urge them to energetic and persevering efforts, for removing their mental and spiritual bondage. And when Churchmen in England learn, —that even the Representative of Majesty, (himself a true and pious Christian,) has been deliberately and repeatedly exposed to offensive insolence, because he has nobly shown himself the protector of the weak and humble; and that, under the arbitrary and unjust principles applied to the humbler classes of the Laity, he would be subject to be driven (with the full sanction of the Bishop,) from the Holy Communion, by any Missionary of the Propagation Society, because he conscientiously declined contributing to the support of the Church IN THE MANNER unlawfully imposed upon her members,—they will, it is ardently hoped, at once comprehend the awful tyranny under which the Church in this Colony is groaning, and be stimulated to vigorous exertions to deliver it from a degrading and frightful oppression.

APPENDIX.

[No. 1]

The following letter has been published by Mr. White, in his Pamphlet, not quite correctly, and as it has been strongly observed upon by the Tractarian party, it is here given in its correct form. Though written under some feeling of excitement upon Mr. White's refusal of the Sacrament of Baptism, and certainly not intended for publication, Mr. Collett is not aware that there is any thing discreditable either in its sentiments or expressions.

(Copy)

Beaufet, October 14, 1849.

SIR,—I am induced at the request of my children, to reply for them to your letter of 12th inst., as well also to contradict your assertion therein contained, of my approving and applauding your conduct in any similar instance to the present one. Do you mean to compare the conduct of a stubborn individual who for years has refused to contribute any portion of his means towards the support of the Church, or to assist in the most trivial degree for his own comfort therein, to those who have ever most willingly come forward upon all occasions, and done their utmost by works and money in furtherance of the Church and School Society of this harbor, and who have offered what in their conscience they can afford, and which, let me inform you, is over and above the exactions of your superior? You, who pretend to act up to the strict letter of your instructions,—are you therein commanded to charge for the sittings in the Church, and those sittings at more than double the rate of a whole pew, as well as to enforce a demand, which, if laid upon all equally, must be unjust to some? Let your instructions be laid open to all for their perusal; for my own part I know of none other than the public one to the Clergy generally, and defy you to justify yourself under it. I feel proud in having children endued with their parent's spirit, to resist extortion and intolerance from whatever quarter it may be presented, and more particularly from any unworthy Minister, high or low, of their Church: and if I am not to construe your epistle, as a refusal to baptize my grandchildren, I request you will furnish me with a direct one, to enable me to lay before the public, as it

is my intention, a full and true description of the trickery, coaxing, bribery, intimidation, and last of all, rod and terrors, which are being exercised over the heads of parties who have been and still are, an example in works at least, to any other portion of the Bay. The sin you allude to in opposing Christ's Ministers in their exactions, the violent, uncharitable and unchristian feelings engendered; and last, the paltry sum of 5s., being the cause of all such mischief, lies equally as much at your door as at theirs—if the rites of the Church are valued at such a paltry sum, it would be no great display of Christian charity by any of its unworthy Ministers to cast it to the winds: "Go and Baptize all nations," "Suffer little children to come unto me," "Freely ye have received, freely give"; have no quintal of fish attached as prices for such privileges. In your Sermon immediately previous to the Church collection, you distinctly stated the gifts were to be entirely free and not compulsory. I wonder you are not more cautious in practising what you preach. The great fear you express in your letter of your honesty and sincerity in the matter being suspected, must depend entirely upon your own conduct and not upon your tongue or pen. That they wish to do as others of their standing have done, I am well aware of, and must remind you that they are doing more, as they hold the interest of the School Society quite equal to that of the Church, and to which they will always devote a portion of their means to support, and if you can succeed in getting from every member in this Bay 18s. annually for such purposes, the best wishes of their parent would be gratified. You know they would.

Why are not the Reports of the Church Society collections distributed? Is it because parties like my children may not discover that half-quintals and quarter-quintals of fish are given by scores of their equals in worldly means?

As for any bitterness of feeling being continued by differences upon this head, I apprehend none upon mine or my children's part. The plain matter is, whether you choose to administer the rites of the Church to my grandchildren or not, their parents consider, and justly, that they have paid and offered to the Church what they are in duty bound to, and will not deviate from their determination, in which they have my firm support; for, rather than I would submit to such abominable intolerance, and were there no worthy Minister to be found in the Church of my forefathers that will baptize the children, I would seek one out of her pale, and await the arrival of some more Christian-like Bishop to the land, to af-

ford them Confirmation, the principal Baptism of all. It is my intention to baptize the infants myself, and I am well aware of more than one Minister who will most gladly admit them into the Church of Christ, even if not into Beaufet Church.

I remain, Sir,

Your obedient Servant,

(Signed) THOMAS E. COLLETT.

The Rev. W. K. WHITE.

[No. 2.]

MY DEAR ——— *Saturday Morning;*

I have been completely taken up with homo correspondence and *local* difficulties. I always endeavour to act, if I can, in obedience to my superiors; but I have had, during the past week, once more to oppose my Bishop. Baptism had been refused to a child, because its parent had not given a quintal of fish expressly to the Church Society. He *had* given Six Shillings to that Society, and Six Shillings to what he considered the Church School Society, and under these circumstances (the child having been brought *two hundred* miles) I was desired not to admit it to the Church. I required a *written* order, legally and scripturally supported, which I did not receive, and I baptized the child, as I stated I *would* do, at the hour I had appointed.

Yours, most faithfully,

(Signed) CHARLES BLACKMAN.

[No. 3.]

NEWFOUNDLAND,

Beaufet to wit.

I, Mary Tulk, wife of Charles Tulk, of Harbor Beaufet, in the Southern District of Newfoundland, planter, a member of the Church of England, solemnly and sincerely declare, that, on the 18th day of April, in the year 1851 last; I was present at the house of Samuel Kirby, in Beaufet, when Edith Kirby, his wife, requested the Rev. William Kepple White to administer to her the Holy Communion, when the said William Kepple White refused to comply,

stating that she, the said Edith Kirby, was not worthy, and left the house in my presence. And I make this solemn declaration believing the same to be true, &c.

her
(Signed) MARY ⋈ TULK.
mark

Taken and declared before me, having been read over and explained to the above declarant, in Beaufet, the 2d of February, 1854.

(Signed) THOMAS E. COLLETT, J.P.

[No. 4.]

Beaufet to wit. } NEWFOUNDLAND.

John Hollett, of Beaufet, in the Southern District of Newfoundland, planter, a member of the Church of England, solemnly and sincerely declares, that I was in the Church of Beaufet, upon the first Sunday after the cleaning up of it, in expectation of the arrival of the Lord Bishop, in the year one thousand eight hundred and fifty one, when there were two new mould candles placed over the Communion Table, and that there were not any other candles in any other part of the Church.

That a short time afterwards, in a conversation I had with the Rev. William Kepple White, upon asking him whether he had an intention of having evening services in the Church, he informed me that he had not; and upon my further enquiring what then was the use of the Candles above alluded to, he, the said William Kepple White, expressly informed me, that he was sworn and bound by three oaths to have those two Candles upon or over the Communion Table. And I, the said John Hollett, make this solemn declaration, &c., &c.

his
(Signed) JOHN ⋈ HOLLETT.
mark

Taken and declared before me, having been first read over and explained to the above declarant, in Beaufet, the 11th of February, 1854.

(Signed) THOMAS E. COLLETT, J.P.

[No. 5.]

The following extracts from the Bishop's Charges, are published in this Appendix, with such explanatory remarks

as may be necessary, that the members of the Church may judge for themselves, as to the views of his Lordship, and know the recommendations given to the Clergy.

From the Charge delivered "on the Feast of St. Matthew, 1844."

"There is another method of marking the division of these services," that is the morning prayer and the Litany, "once common, if not universal, and still retained in a few Churches, viz, by saying the Litany at a different desk, facing East, and nearer to the East end of the Church. This is called the Litany Desk, and is still used in many Cathedrals, particularly during the season of Lent."

"The practice, also, of facing to the East, in saying the prayers, has many recommendations, supposing the people generally can hear and follow the Minister, which, with the help of their books, may easily be done."

* * * * "I would recommend such an expedient as we have adopted in this Church, to which, I conceive, no just objection can attach," that is, "the Pulpit is now placed against a pillar on the South side, and an open-praying Desk opposite to it. A stand for the Holy Bible, from which the lessons are read, is placed in the middle passage."

* * * * "Though we have not in this country the benefit and beauty of the Chancel to mark more significantly and impressively the change and advance from a common and open service to that which is ever considered the highest and most sacred of our religion." "I wish it to be understood that, in fitting up or arranging Churches, the Pulpit should not be considered and provided, as is commonly the case, before the Communion Table, with its steps and rails." "I might still further add, that the Pulpit ought not to be considered and provided even before the Font." "Let there be no gallories, except where absolutely necessary for accommodation."

"Let there be sufficient and ample space * * * about the Communion rails, and between the rails and Holy Table, (until we are BLESSED with proper chancels) for the solemn preparation and administration of the Sacred Elements. It is desirable, in most cases, that the rails should run across the whole width of the Church from the North to the South walls, and the Holy Table should be raised two, three, or more steps, according to its distance from the Western end"

"The proper position of the Singers is clearly at the *upper* or East end of the Church. You are, no doubt, aware that the Chancel is intended for the Choir as well as for the

ministering Priests—*they together performing or leading the Service*, which the Congregation BELOW *may hear and follow.*"*

"The windows generally should be both smaller and higher than I have commonly seen them. Let it be remembered that the design of Church windows is not that passers by may gaze in, or that the Congregation may look out, but merely that light sufficient for our services may be provided :—and I need scarcely say how convenient, as well as appropriate it is, that this light should descend upon us, as it were from above."

"I feel satisfied there is no occasion that I should instruct or remind you that in conducting the Prayers and Praises of the Church, whether we say with or for our people, *we stand and act between God and them*, we present ourselves and them, as it were, at the very gates of Heaven, and foot-stool of God's Throne."

"After the notices, or, if there be none, immediately after the (Nicene) Creed, follows the Sermon or one of the Homilies. * * * The practice of making or using other prayers before the Sermon arose, I imagine, in an evil time, and was adopted by *perverse and self-righteous men, to introduce their own conceits and fancied improvements.*"

"The proper prayer after the morning Sermon—is that for the whole state of Christ's Church Militant here in earth, preceded by the offertory, or sentences to be read by the Priest at the Lord's Table, who for that purpose is directed to return thither, either, it may be, from the Pulpit or the Communion rails."

"Among the notices which the Curate—*i. e.*, the Ministering Parish Priest,—is to give after the Nicene Creed, you will find that he is particularly directed to "declare unto the people what Holy Days, or Fasting Days, are in the week following to be observed." I need hardly tell you it is my wish this Rubric should be punctually obeyed."

"It is, of course, desirable, if I should not rather say necessary, to follow up this notice, by using the Services appointed in our Prayer Books—I mean particularly for the Saints' Days, the Monday and Tuesday in Easter, and Whitsun Week, Ash Wednesday, and all the days of Passion Week."

* The distinction here made between Clergy and Laity deserves attention.

[No. 6.]

From the second Charge delivered "on the Feast of St. Matthew, 1847."

"I deem it right, however, to explain to you, why, after giving way," (as his Lordship did in his Address to the congregation of St. John's) "on points of importance, and relinquishing all the changes which could in any way be supposed to affect doctrine, I still approved of retaining the Surplice in the morning sermon, and took upon myself the whole blame of so retaining it. I chose to retain the Surplice for the two following reasons, besides thinking it, as I have said, the right and approved costume: First of all, that I might make manifest my purpose of not ceding my authority entirely at every demand."—"But, secondly, I believed it a good and just occasion of testing the parties who had promoted the movement."

The following extract is given in order to exhibit the Bishop's views in regard to the doctrine of "Real Presence" in the Lord's Supper:—

"The case is nearly the same, of the question, so frequently agitated, of the Real Presence of Christ in the Lord's Supper. It is, I fully believe, as discussed and disputed in our Church, a question and strife of words. One may deny the Real Presence, and another may assert it, and yet they may perfectly agree in the true doctrine of the Church and Holy Scripture. All depends on the meaning and application of the word 'Real.' * * * * If you assent to this doctrine," (as laid down in the Homily concerning the Sacrament) "you may use, or reject, without blame, the term 'Real Presence,' and no pious Christians will contend about it. They, however, who use the expression, which the most cautious divines of our Church have not scrupled at,* must not be charged with teaching or allowing a corporal presence."

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* The Bishop refers to an appendix which contains the following quotation from Burnet's Exposition of the 39 Articles:—"By real we understand true, in opposition both to fiction and imagination; and to those shadows that were in the Mosaical dispensation, in which the manna, the rock, the brazen serpent, but most eminently the cloud of Glory, were the types and shadows of the Messias that was to come; with whom came grace and truth, that is, a most wonderful manifestation of the mercy and grace of God, and a

[No. 7.]

St. John's, October 8th, 1850.

GENTLEMEN,

In forwarding to you the completed arrangement of the seats in the Cathedral for the information generally of the Congregation, it may not be superfluous to remark, that the seats are assigned to different parties and persons for order and convenience, but not appropriated for possession, or property, or pre-eminence. I have neither the power nor inclination to make such appropriation. The seats in a Cathedral are *always free*, and I have received large sums of money towards the Building, in England, on the plain understanding that the poor should be considered and fully provided for. While therefore we assign certain seats to certain parties or persons and expect and desire that others should not intrude, it must be understood that we have no power to keep places vacant at any time, or to remove parties who have occupied them, or who are in possession of them. The principle of the arrangement is to place in the centre or nave of the Church, those parties who most regularly attend in families, while, for the men and women who come separately, the sides or aisles are set apart, the north side for the women, the south side for the men, but any man may pass from the centre, or nave, to the south side, and any woman to the north side, when necessity may require, and vice versa. There is *no intention* to *separate* the *poor* from the rich, or to make *any* unnecessary distinction in the House of God, which an Apostle condemns as wicked partiality. It must be remembered that Pews have been abolished in order to do away with *such* distinction, and that *all* parties and persons may be fairly and freely accommodated. It might have been possible, and indeed easy, to raise a considerable sum by appropriating and letting out the

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verifying of the promises made under the law; in this sense we acknowledge a real presence of Christ in the Sacrament."

Here Bishop Feild closes his quotation; but Bishop Burnet proceeds in language very different from what Bishop Feild had used in his Charge:—

"Though we are convinced," says Burnet "that our first Reformers judged rightly concerning the use of the phrase, Real Presence, that it were better to be let fall than to be continued; since the use of it, and the idea which does naturally arise from the common acceptation of it, may stick deeper, and feed superstition more, than all those larger explanations that are given to it can be able to cure" ! ! !

seats for hire, but it would at once have placed the rich man in a better position than his poor neighbour, or at least have an invidious distinction between them. It is hoped that the rich members of the Congregation will remember at the *monthly* collections, that a great sacrifice has been made, and that *they* obtain their accommodation in the Church *without any cost* or *charges*, and that their contributions are *expected* and *required*, both in acknowledgment of their *accommodation* and to provide for the expense of the Church. The upper seats or stalls are reserved for the *Choir* and Clergy.

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I desire to remain, gentlemen,

Your faithful servant,

(Signed) EDWARD NEWFOUNDLAND.

To the Church Wardens.

[No. 8]

To the Rev. Charles Blackman, M. A.,

St. John's, 14*th October*, 1852.

Rev and Dear Sir,—

We, the undersigned, members of the congregation of St. Thomas's Church, beg leave to convey to you the expression of our sympathy with you, under the severe illness which has so long interrupted the performance of your clerical duties; but we trust, that by God's blessing, you may be speedily enabled to resume them.

We take this opportunity of acknowledging the services of the Rev. Gentlemen, who during your illness have, from time to time, officiated for you, but at the same time we beg leave to express our deep regret that some of them should have introduced changes into the mode of conducting Divine Service at St. Thomas to which we have been so long accustomed.

These innovations we view with feelings of dissatisfaction, more especially the practice of preaching in the Surplice, to which we entertain an aversion from its association with a party which has done, and is doing, incalculable mischief to the Church; and with feelings of pain, inasmuch as it must have been well known, that such a departure from the customary mode of conducting Divine Service would be generally offensive to the congregation.

We trust, therefore, that you will use your endeavours to prevent the recurrence, in fu ure, of a proceeding against which we respectfully, but decidedly, protest.

Signed by ROBERT PROWSE, } Churchwardens.
EDWARD L. JARVIS, }
JAMES SIMMS, Judge Supreme Court.
WILLIAM THOMAS, Member of Council
E M. ARCHIBALD, Attorney General.
CHARLES SIMMS, Regr. of Sup. Court.
C. AYRE, Acting Colonial Secretary.
N. W. HOYLES, Barrister and M. H. A.
HARCOURT MOONEY, Barrister.
GEO. WINTER, retired Ord. Storekeeper.
JOHN WINTER, M. D.
C. W. BINDON, late Major R. N. C.
E. L. MOORE, Her Majesty's Customs.
NOEL HANMER, Ord. Department.

And forty other Merchants, Gentlemen, and Members of the Church.

St. John's, 22nd October, 1852.

My Dear Friends,—

I cannot express to you what I felt on the receipt of your communication, which, though dated the 14th October, only reached me yesterday.

The kindly sentiments you have expressed towards myself are deeply felt, and most gratefully acknowledged, and the views you have taken respecting the late innovations at St. Thomas's Church, entirely coincide with my own. I presume, although your letter does not state this, that the use of the Surplice in the Pulpit, by Mr. Moreton, on Sunday the 10th inst., has led to the remarks you have made upon that point; and I think it due, both to you and myself, briefly to explain the facts of the case.

On the morning of that day (having been expressly forbidden by Dr. Kielley to leave my home) I wrote to Mr. Moreton especially requesting him to use the Gown in the Pulpit, lest he should give offence to the Congregation, and not knowing whether he received my note or not, I asked Mrs. Blackman to meet him in the Vestry before service, and explain to him my wishes on the subject. Mr. Moreton did receive my note, and did hear the statement I had asked Mrs. Blackman to make; and *yet he preached in the Surplice.*

The consequence, as you are aware, was, that several people left the Church, and, as I hear, the rest were so offended

that they resolved not to attend the Church again, unless they could be assured that such an innovation should not be repeated, and it was to meet the wishes of my congregation, whose opinion, as I have said, entirely coincide with my own, that I prevented a recurrence of the offence on last Sunday, by taking the Pulpit myself in the morning, and performing the whole service in the evening.

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Your affectionate Pastor and Friend,

(Signed) CHARLES BLACKMAN.

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